THE PACIFIC

A religious and family paper

Pacific Theo. Sem. Reading Room

Volume LV. SAN FRANCISCO, OCTOBER 19, 1905 Number 42

A HOLY NATION.

Let Liberty run onward with the years,
And circle with the seasons; let her break
The tyrant's harshness, the oppressor's spears;
Bring ripened recompenses that shall make
Supreme amends for sorrow's long arrears;
Drop holy benison on hearts that ache;
Put clearer radiance into human eyes,
And set the glad earth singing to the skies.

Clean nature's coin pure statutes. Let us cleanse
The hearts that beat within us; let us mow
Clear to the roots our falseness and pretense.
Tread down our rank ambitions; overthrow
Our braggart moods of puffed self-consequence,
Plow up our hideous thistles which do grow
Faster than maize in May time, and strike dead
The base infections our low greeds have bred.

RICHARD REALF.

THE PACIFIC

Established 1851.

THE OLDEST PAPER IN CALIFORNIA.

Published every Thursday at the Congregational Headquarters, Y. M. C. A. Building, San Francisco, by the

PUBLISHING CO. OF THE PACIFIC

W. W. Ferrier, Editor and Manager.

TERMS:

Per Year, in Advance, - - - $2.00
To Foreign Countries in Postal Union 3.00

CHANGE OF ADDRESS.—When a change of address is ordered, both the new and the old address must be given. The notice should be sent one week before the change is to take effect.

DISCONTINUANCES.—If a subscriber wishes his copy of the paper discontinued at the expiration of his subscription, notice to that effect should be sent Otherwise it is assumed that a continuance of the subscription is desired.

PLEASE look at the figures printed each week on the label. They give the date to which your Subscription is paid.

Golden Gate Undertaking Co.

G. P. Prechtel G. W. Keeler L. M. Snook
E. Worth, Sec'y.
2475-2483 Mission Street
Telephone Mission 102
C. H. Ashley H. S. McCurdy
Assistants.

Things to Eat, Drink and Nibble.

VEGETARIAN CAFE.

755 Market St., San Francisco. Telephone Main 5378
St. Helena & Battle Creek Sanitarium Food

FRED WILSON,
MERCHANT TAILOR.

Fifteen per cent discount to Clergymen.

610 MONTGOMERY STREET;
N. E. Cor. Merchant St.
SAN FRANCISCO, - - CAL

BLYMYER CHURCH BELLS.

UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

SAN FRANCISCO LAUNDRY
Office, 131 Ellis St.
TELEPHONE, 5125.
S. F. BUFFORD, Manager.

SCHOOLS.

POMONA COLLEGE,
CLAREMONT CAL.
GEORGE A. GATES, D.D., LL.D., President

A Christian College for young men and women. Classical, Literary and Scientific courses. Schools of Music, Art and Design. Preparatory School fits for any college. Gives a complete college training.
Address for catalogue, etc.
PROF E. C. NORTON Ph. D. Dean.

Pacific Theological Seminary
LOCATED AT BERKELEY
Seat of University.

Curriculum remodeled to present-day demands; includes valuable University advantages. Advanced Semitics. Teaching positive and constructive. Special facilities in English Language and Literature, History, Apologetics, Sociology and Practical Work. Classical, English and Special Courses offered. Open to qualified students of any Christian Church; to women as well as men. Location and climate unexcelled. Address President
REV J. K. McLEAN, D. D.
Berkeley, Cal.

Blake, Moffit & Towne
DEALERS IN
PAPER
55, 57, 59, 61 First Street
SAN FRANCISCO, CAL.
Telephone Main 199.
242 to 248 S. Los Angeles Street, Los Angeles, Cal.

Cable Address:
FOSTER CO., SAN FRANCISCO.

S. FOSTER & CO.
WHOLESALE GROCERS
IMPORTERS and EXPORTERS.

Special attention to packing.
Purveyors to United States Government
A. B. C. F. M., A. M. A., etc., etc.

Railroad Supplies,
Mill and Mining Supplies,
Hotel and Ranch Supplies,
Alaska Supplies.

26-28 CALIFORNIA ST.
San Francisco.

Mail Orders solicited.
Catalogues on Application

BY THE WATERS OF FORGETFULNESS.

There was once a poor woman whose life had been such a bitter one that she wanted her memory taken away. He to whom she had given the love of her young heart had not fulfilled the promises of his youth; his weaknesses had developed crimes so that he was compelled to flee for his life; and the sons and daughters she had borne and brought up had repaid her care and kindness with neglect and abuse, and at last, one by one, had wandered far from her fireside. So the heart of the poor woman was broken, and she passed, a sad and desolate soul, down the dark valley of the shadow of death. She came at last to a dim river, and asked the boatman to take her over.

"This is the river of forgetfulness," said the boatman. "Will you stoop and drink before you cross?"

The woman's face brightened and her voice was full of eager longing. "Yes," she said, "I will drink; I will forget then that my hopes failed."

"You will forget that you ever hoped," replied the boatman.

The woman drew back, then she bent forward once more. "I will forget that I came to hate him so," she said.

"You will forget that you ever loved him," came the response.

The words seemed to stir a far-away memory. There was a long pause. Then the woman leaned forward to drink.

"I will forget that my little ones left my arms. I will forget how I wept for them in the darkness when they did not return at night. I will forget that they lost the right path and wandered away never to return to me."

"Yes," said the boatman, "you will forget that you ever pressed them to your bosom, forget that you ever felt the tiny fingers wandering carelessly over you face. You will forget the visions you saw, the fond hopes you cherished as you used to rock them to sleep at night."

"You may row me across," she said; "I shall not drink of the waters of forgetfulness."—Selected.

Did you know that President Roosevelt is of royal descent—a sort of far-removed cousin of King Albert Edward of Great Britain? That both men have in their veins the blood of Bruce and Wallace and other Scottish kings? That the president's maternal uncles were Confederate soldiers and sailors, and that one of them was sailing master of the Confederate privateer Alabama when she was sunk by the Kearsarge? These facts and others scarcely less interesting are developed by Junia McKinley in an article published in the **National Magazine** for October.

THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday, October 19, 1905

A NOTE OF HOPE.

And should the twilight darken into night,
And sorrow grow to anguish, be thou strong;
Thou art in God, and nothing can go wrong
Which a fresh life-pulse cannot set aright.
That thou dost know the darkness proves the light.
—George MacDonald.

Motley says in his history of the Dutch Republic, concerning William of Orange, "As long as he lived he was the guiding star of a whole brave nation and when he died the little children cried in the streets." Both literally and figuratively the children have cried in the streets of London over the death of Dr. Barnardo, whom the London Times ranks among the greatest benefactors England has known. For three days, part of the time in rain, a procession filed past his bier, paying the last tribute to one who had indeed been the guiding-star to thousands of outcast children in England. Every day last year thirteen little child waifs were gathered into his Homes until he had at one time under his care 7,300, with a record of more than 60,000 cared for during the years that he had given himself to that work which has forever crowned him in the hearts of the people. Rightly has he been called "The Foster Father of Nobody's Children." A writer in the British Weekly says: "There must be many who have said of him what the child said mysteriously of Robert Falconer, 'I know who that is; I think he must be Jesus Christ.'" Dr. Barnardo's life, as we contemplate it, brings to mind the words of the little girl, "I know who Jesus Christ is! he lives in our back alley."

"I guess it has all been said, Judge." Such were the words of Congressman Williamson of Oregon in answer to the judge who asked him whether he had anything to say as to why judgment should not be pronounced on him according to the finding of the court. He had been charged with subordination of perjury in connection with the land frauds in Oregon and convicted as charged. The words are suggestive of other tribunals. It is said that a man once dreamed that he stood with others before the great white throne of the universe, where account was being given of the deeds done here in the body. The great record book was open and each man passed up to it and silently compared what was written on his heart with what was written there, and as silently took position in his proper place. The judgment was one of self-revelation and self-condemnation. All had been said; all had been done; no further words were necessary. It is related of another—a man by name of McKay—that he dreamed once that he stood before the judgment bar of God, and was asked, What have you to say for yourself? The man was dumbfounded; he hadn't anything to say for himself; his life had not been such as to lead him to delight in it. But while he stood there unable to utter a word one who had the form and likeness of the Man of Nazareth appeared and said, "I am here to speak for James McKay." James McKay had spoken for him in this life and so he stood ready to speak for him in the other life. "Whosoever shall confess me before men him will I confess before my Father in heaven," is a promise well worth remembering.

The exclusion of Unitarians from the Religious Federation Convention in New York City promises to be one of the great subjects for discussion during the next few weeks. Already one Baptist pastor in the East has declined to go as a delegate to the convention because of this action. We fail to see, however, how those who had this matter to decide could very well have come to any other decision. No concerted action could be secured on the part of the great evangelical bodies so long as the doors are open to all creeds. If the Unitarians would have been allowed to come in others would have gone out. It was simply a question as to what was best under the circumstances. Doubtless some who favored the exclusion of the Unitarians would say as the late Dr. George MacDonald once said when preaching in a Unitarian chapel in England. The doctrines of Unitarianism were distasteful to him; but he said: "Even if I be right, friend, and thou wrong, to thee who doest his commandments more faithfully than I, will the more abundant entrance be administered. God grant that, when thou art admitted first, I may not be cast out, but admitted to learn of thee that it is truth in the inward parts that he requireth, and they that have that truth, and they alone, shall ever know wisdom." There are very few persons who, familiar with the lives of some of the great and good men of earth who were Unitarians and who have gone on into the life beyond, will stand today and say that the All-Father has closed to them the

doors of the many-mansioned house in the other world. Nevertheless evangelical Christians do not believe that the Unitarian creed is one that should be propagated; and, with them included, a federation movement would necessarily be limited in its scope and operations. They who arranged for a Federate Summer School of Theology on the Pacific Coast had a similar question to meet. Unitarians attended that school and were welcome there, and no one staid away or will stay away because they were there; but it was not possible to have arranged any successful federate school of theology with them included in the direction of affairs.

The Pacific Coast in Brief.

It is reported that a movement is under headway to start a preaching service in a San Francisco theatre, the preacher to be the Rev. William Rader.

It is reported that one of the largest and most influential New England churches is looking longingly toward one of our popular Pacific coast pastors.

Again has it been made evident that Eastern people do not, as a general thing, know as well as Western people what qualifications are needed for a Western pastorate. Not a few men in the East get recommended for Pacific coast pastorates who would not be considered at all for the places if they resided here.

The Oliphant Sisters who have delighted many by their sweet singing are members now of the Church of the Disciples in Oakland, having been won to that baptismal faith during the recent series of meetings conducted by Evangelist Scoville. Those meetings which continued for seventeen days resulted in the addition of 145 persons to the church membership.

The Christian Evangelist of St. Louis, a paper published in the interests of the Church of the Disciples, or "Christian," asked its friends some time during the last year to help it to secure 10,000 new subscriptions. It now reports 10,167 received. The Christian Evangelist is an excellent religious paper, and has a circulation above 30,000. We expect The Pacific to have as large a circulation some day.

In the resolutions on comity which were adopted at the Southern California Association of Congregational Churches was the declaration that co-operation rather than competition is the demand of the day; and it was the expressed belief that no rivalry that is wasteful will long continue. It was stated, however, that but little had been accomplished of late in way of the religious co-operation that was urgently needed. Mention was made of one locality in Los Angeles in which the churches in recent years had increased from three to eight without any need for such increase.

The Rev. F. E. Knopf, who supplied so acceptably the pulpits of the First Church of Oakland and Plymouth, San Francisco, for several Sundays last year, has accepted a call to the pastorate at Austin, Minnesota, at a salary $300 higher than the church has ever paid before. Mr. Knopf goes from an excellent work at Cheyenne, Wyoming. Many who made his acquaintance when he was here last year had hoped that when he left Cheyenne he would come to the coast. Wherever he goes he makes a valuable addition to all those forces which make for righteousness.

Before many months roll around many of the people of San Francisco and Oakland will be paying for telephone service two or three times the amount they are paying now. The new service will cost many offices in San Francisco eight dollars that are now paying from $1.50 to $3.00. Moreover it will be necessary for very many to patronize the two companies, and this will require further outlay. The cities should control the telephone service. The arrangement which will soon go into effect will lay a burden on many who are unable without difficulty to bear it. It will help some by giving a more satisfactory service in some particulars, but the people who are not able to pay any heavy charge for telephone service will be damaged.

The Portland Oregonian speaks in very complimentary terms of The Pacific Christian Advocate which has just passed its fiftieth anniversary. It says that the paper has been a conspicuous part of the life of Oregon during these fifty years; that it has done a great work in old Oregon, and is doing a greater work to-day. The Oregonian is of opinion that the Advocate has not always been pacific nor Christian towards it, but it pays tribute to the value of the paper and to its work in helping to make Oregon what it is to-day, and concludes its editorial of considerable length with the words: "We of to-day will soon join our predecessors. But may we not hope that The Pacific Christian Advocate (and the Oregonian) will never grow old!" It is gratifying to see our secular papers giving due credit now and then for worth to the religious papers which unquestionably have done far more toward shaping conditions on the Pacific coast than many people realize.

The Western Christian Advocate makes note of the fact that prize-fighting has flourished on the Pacific coast long after it has been driven out of other sections of the country. It notes with reassurance, however, the protest of one hundred churches recently in Los Angeles against the holding of a prize-fight in that city, and expresses the opinion that protest against such brutality may not go unheeded in Los Angeles. But its outlook on the whole is not so reassuring when The California Christian Advocate remarks that it knows of a city dominated by the liquors dealers and the disreputable classes where the protest of one hundred churches against a prize-fight would provoke simply a wild cackle of derision. The comment is that The Advocate has a great mission to perform in regenerating the region around the Golden Gate. Yes, there is here a great mission for every Christian agency. And there is none that is more needed than the religious paper. It speaks to those who read it as nothing else does or can.

At the recent meeting of the Southern California Association The Pacific was asked to publish three of the papers or addresses. The editor, who was in attendance at the meeting, expressed a willingness to give space therefor, and has decided to publish all in this week's issue. Sample copies will then be sent to pastors for distribution so that more of the Congregationalists of Southern California may see what The Pacific is doing for coast Congregationalism and the church kingdom. Would that more could be brought to see the importance of the paper in our church life and add their names to the subscription list so that the paper could more easily and effectively do the work

that it is called to do. Only a profound conviction that The Pacific is indispensable in our church work has made it possible for the editor and manager to hold on through all the discouragements since he took charge in 1897. Inasmuch as it requires only an annual subscription from one thousand more persons on the coast to give relief from the hard struggle in which the paper has been for many years it seems as if that ought to be attained.

"From the Crucifix to the Cross," is the title of a little book of fifty-two pages written by Mrs. H. J. Crawford of Ontario, California, which we commend heartily to all our readers. It is nicely printed, with heavy illuminated paper cover; and may be had for twenty-five cents. The story is one which will be read with interest. Mr. and Mrs. Crawford were missionaries in Mexico for thirteen years. The former has passed up into the heavenly life; the latter remains to carry on among the Mexican people in Southern California the good work begun across our southern boundary. The story shows the struggles and trials through which certain Mexicans passed in coming into the light and blessedness of the gospel as they are in the Christ of Protestantism. Not for a long time have we read a more interesting little story than this. After sufficient has been realized from the sale of the book to pay the expenses of publication the proceeds will be devoted to the building of a Mexican chapel at Pomona. A fund for this enterprise at Pomona was started some time ago by an aged Mexican woman who raised and sold a few turkeys, and out of her poverty made generous contributions therefor.

Bethlehem Institutional Church of Los Angeles has been doing a most excellent work for several years, and all who know of that work will rejoice in that there is to be "A Greater Bethlehem." It is to reach out from its location in the eighth ward in Los Angeles to other needy parts of the city. One point is at what is called Dolgeville, near the Arcade station, where the plan is to erect a building which will cost $2,500. Another is at the point where is located the Third Congregational Church which will dispose of its site to Bethlehem Institution and move to a place near the new Southern Pacific shops. Within easy walking distance of this point, on Railroad and East Main streets, more than a thousand men live and labor, and Dr. Bartlett sees there a region well worth such attention as his Institution gives. Writing of the Men's Hotel in connection with Bethlehem, the Los Angeles Times says that it is kept constantly filled and that two cottages are being fitted up now for cheaper lodgings. In this connection it is said: "It is not the design to simply gather in the men who want a night's lodging, and then will pass on; but the institution aims to make itself really helpful to those who are striving to better their conditions, and who can remain within its influences long enough to imbibe some of the stimulating energy of which the Bethlehem Institution is the practical exponent."

The Portland Oregonian of recent date contained an account of the first church choir organized in that city. It was in the First Congregational Church which was organized in 1851; but the choir was not organized until 1856. As in so many other instances the material for this historical article was furnished by Mr. George H. Himes of the Oregon Historical Society of whom and his Society, the writer says: "In resposne to many requests for more pioneer stories, I called on Mr. Himes at the Oregon Historical Society the other day, and he told me so many that it was hard to select the most interesting. And, by the way, how many mothers and fathers realize what a wonderful institution that society is? It fairly teems with the early life of this country, and it is the best place in the world to study Northwest history. It is an ideal place to take school children, for the contrast between the way their grandparents lived and the way we of the present day live is so marked that the progress of the world cannot but be deeply impressed upon their young minds. And then there is always Mr. Himes or Mr. Greenfield to tell the exact historical facts concerning every exhibit, so that one does not have to merely wonder what they are and go away unsatisfied." Mr. Himes is known to many of the readers of The Pacific through the "Oregon Letters" which he has furnished for many years. He came to Portland about a half century ago, and for several years has done valuable service in gathering for the Oregon Historical Society those things the preservation of which will be highly prized in the future. The rooms of the Society are a regular museum of relics of great historical suggestiveness and value. The exhibit is one of the most interesting on the Pacific coast. Among the relics is the first printing press used west of the Rocky mountains, the one which was sent by the American Board to Hawaii in the early years of the misisonary work there, and which was used later in printing selections from the gospel and hymn books for the Indians of the Northwest. There also is to be seen what in all probability was the tomahawk with which the Indian killed the heroic missionary, Dr. Marcus Whitman, and the old sea chest which belonged to the Columbia, the first ship to enter Oregon's great river, and which gave to the river its name.

The Religious World.

President Clark of the World's Christian Endeavor Union left last week for Genoa, Italy, where, after he has rested for a few weeks, he expects to begin work on his Quarter-Century History of Christian Endeavor. Dr. Clark will, in all probability, remain abroad until the Quarter-Century Convention is held in Geneva, Switzerland, next July.

Acording to press dispatches a great religious denomination, or at least an important part of it, has put itself on record in condemnation of a labor union. The Rock River Methodist Episcopal Conference a few days ago condemned the striking printers in Chicago and declared in favor of the open shop. A branch of the publishing house of the church had felt the heavy hand of the union, and the Conference felt that the hour had come for it to declare itself.

New York has a large Jewish population, not less than 700,000, which is about one-half the whole number of Jews now residing in this country. It is said that many of these New York Jews are making money rapidly and are going into the residence sections and purchasing homes. To such an extent is this being done that it has effected disastrously not a few Christian churches, both Protestant and Roman Catholic. They have been surrounded by this Jewish population so largely that but little field for operation among

people of other faith has been left them. Some have felt these inroads to so great an extent that it is doubtful whether their existence can be maintained. Something like this, though on a much smaller scale, has been experienced in San Francisco. A large number of Jewish residents in the neighborhood of Plymouth Church has made one of the difficult problems which that church has had to face during the last few years.

Neither Boston nor San Francisco is to have the Dr. Chapman evangelistic meetings. The Transcript says: "The regret over the decision not to have an evangelistic campaign this winter in Boston, conducted by Dr. J. Wilbur Chapman and his lieutenants, does not seem to be widespread. The committee in charge of his movements certainly showed discernment in not preferring Boston to the claims of many other cities so long as there appeared to be here in some quarters a lukewarm, not to say hostile, atmosphere. The indifference arose from considerable misgiving as to whether the city is ripe for a revival campaign, involving many mass meetings at central points, and in the outskirts, and bringing to the city a number of professional evangelists, not all of whom have the standing and power accredited to Dr. Chapman himself. The main objection was not to Dr. Chapman, who is one of the best men in the country to engineer a revival of this type, but against the machinery involved. It would mean a practical interruption for weeks of the assigned programme of the winter's work, and not every pastor was ready for this. It may be that Boston is too fastidious in its choice of evangelistic methods. Mr. Moody used to say that it was one of the hardest cities he ever worked in. Be it so. Granted that Boston is peculiar religiously, but its very peculiarities must be reckoned with and not overlooked by those responsible for its spiritual welfare."

The Mid-Pacific Institute is an educational institution in Honolulu which promises to exercise a large influence in shaping the life of some of the peoples of those mid-Pacific islands. It has come about through an amalgamation of Kawaiahao Seminary, Mills Intitute and the Japanese Boarding School. In 1863 the Rev. Dr. L. H. Gulick opened up his home to a few Hawaiian girls, and out of this grew a mission school in which hundreds of Hawaiian, Japanese and Chinese girls have been educated. In 1892 six Chinese boys, with a passion for knowledge, knocked at the Damon home in Honolulu and begged to be taken in and taught. Out of this sprang what is known as Mills Institute, to which the Rev. Frank W. Damon, as principal, has given many of the best years of his life, and in which nearly five hundred Chinese have been educated. The origin of the Japanese Christian Boarding School was somewhat similar to the origin of the two other institutions. In 1896 a Japanese laborer, determined that his boy should, if possible, have a care and a training more conducive to true manhood than was likely to come through the influences of the plantation camp, sought Evangelist Okumura in Honolulu, and prevailed on him to take the boy into his home and train him. This was the beginning of a work which grew into a school in which sixty-three Japanese boys are being educated. This school, along with Mills Institute, will form what will be known as the Damon School for Boys in the Mid-Pacific Institute, and the name of Kawaiahao Seminary will be perpetuated in the girls' department of the Institute. Although under the direction of the Hawaiian Board of Missions, which is the child of the far-famed American Board, the movement is neither sectarian nor denominational, and arrangements are to be made to care for the Koreans who have come to Hawaii from Korea and are largely Presbyterians and Methodists. One hundred Koreans are ready to enter the Institute, and the whole number of Hawaiians and Asiatics awaiting the inauguration of the work is not less than three hundred. With good reason does Dr. Doremus Scudder ask, "Where in the history of Christian education has such a beginning been recorded—more than three hundred pupils ready before the school site purchase has been concluded or the buildings erected?" It is to be hoped that every dollar needed to properly launch and equip this enterprise will be forthcoming speedily. It will be greatly for the good of man and the glory of God not only in Hawaii but over all Asia.

Busy World Notes.

One thousand dollars a day was the record during the last twelve months of Dr. D. K. Pearsons for the small colleges.

According to the Toronto World life insurance is the art of protecting the families of American millionaires against want.

During the past year 74,000 babies were born in New York City, but only one-fifth of them were of American parentage.

In the death of Frank Beard, the well-known newspaper illustrator, the forces which work for righteousness, have lost a valuable worker.

The Rev. Dr. Cuyler, who is now in his 84th year, said recently that in fifty-nine years of church work he had not missed a single Sabbath because of illness.

It is said that Bishop Granberry, of the Southern Methodist Church, now in his 75th year, preaches with much of the fervor and power of his younger years.

Miss Helen Gould has put $150,000 to good use in donating it for a building for the Railroad Y. M. C. A. at St. Louis. All such donations are worthy of emulation.

The Christian Register makes a timely and valuable remark as follows: "Ministerial jokers are often amused by perversions of Scriptural blunders which are startling because of their irreverence, but they seldom repeat these things without losing influence with those who are not so familiar as they with sacred things."

The Christian Register had a vacation editor for a while during the last summer, and he says in a recent issue of that paper: "The vacation editor goes down the stairs with a new sense of the difficulties that beset the editor of a religious paper and of the tact and courage necessary to such a position. Every minister should take his turn at the work to learn how much his loyalty and aid are needed."

A writer in the National Magazine gives in the following lines what he calls a solution of the race problem: "Through the working together of the influences affecting the negroes, the birth rate will decrease and the death rate increase, so that there will

come a time, and that not very far distant, when the latter will exceed the former and the race will rapidly decrease, the race problem cease to be a problem, and then will come extinction. This will as certainly occur as it has occurred to the North American Indian and the native of the Sandwich Islands, the negro not being able to stand civilization any better than the Indian or the islander."

Some people like stale bread. Others eat it because they believe that it is best for them. But here is mention of a loaf that would be found too stale for any one: "The museum of Berlin contains what is probably the oldest loaf of bread in the world. It was found in the tomb of Mentuhotep, king of Egypt about 2,500 years before Christ. The loaf is therefore nearly 4,500 years old and if for nothing else, it is curious on account of its age." But although this ancient loaf is too stale to be eaten it may serve yet a good purpose. The St. Louis Christian Advocate says: "It illustrates the early processes of bread making frequently alluded to in the early Biblical writings. The bread was made of barley and the barley was rudely pounded in a mortar with a pestle. A coarse flour was thus obtained and from the crudeness of the mechanism, many of the grains were only broken in half and a few remained whole. The flour was then made into a paste with water and placed on a flat iron or stone plate over a fire. It was exactly the process time and again alluded to in the books of the Pentateuch, and thus again do the tombs of Egypt afford the confirmation of the truths of Holy Writ."

An immense traffic is anticipated for the Panama canal not many decades after its completion. One who is thoroughly familiar with such matters writes: "Any one not looking into the probable future of the Panama traffic through the minimizing glasses of actual statistics cannot fail to be struck with the probable prodigious importance of the future transit. If five or six million tons, as statistics prove, are already actually ready to pass, what will the tonnage become when the American population settled between the Rocky mountains and the Pacific, which now amounts to only 4,000,000 inhabitants, becomes thirty or forty millions? What will the traffic become when the population of the Far East, one-third of humanity, awake from their long sleep and put themselves into close commercial connection with the rich, productive, industrial part of the Atlantic side of America? Certainly such considerations will appear chimerical to those who can conceive for the development of the traffic only an annual increase of 4 or 5 per cent. Let them look at the traffic of the Sault Sainte Marie canals (American and Canadian) thirty-six years ago, when the Suez Canal was opened, and see what it has reached now. In this short period of time it has passed from a little more than half a million tons in 1869 to nearly thirty-five million tons in 1903, and this with an interruption of navigation by ice during one-third of the year. The people who think that the traffic reached by the Suez Canal after thirty years of operation (10,000,000 tons) represents an amount which can be reached at Panama only in a distant future may also usefully look back at the traffic passing at Detroit between Lake St. Clair and Lake Erie, and which is about twice as great as the enormous traffic of American and Canadian Sault Sainte Marie canals between Lake Superior and Lake Huron."

THE PACIFIC COAST AND THE PACIFIC.

In the opinion of the present writer no other part of the country is served by our religious papers quite so well as The Pacific serves the three states of California, Oregon and Washington. The other denominational papers cover much more territory, and they cannot, accordingly, give to any one locality that kind of service which The Pacific gives to the Pacific coast. There is an acquaintance and unity on this coast such as is found nowhere else over so large a territory, and to the bringing about and maintenance of this The Pacific has unquestionably ministered largely. The value of The Pacific in this and other ways is something which we wish in the interests of Congregationalism and the church kingdom might have a larger and much more practical recognition. The Pacific coast needs this paper, and while it has many friends who believe this and act accordingly, far too large a number allow one thing and another to crowd it out of their homes. Sometimes it is one of the Eastern denominational papers, or some religious and family paper not denominational; at other times it is the large amount of reading matter of other kinds so accessible, coupled with a lack of interest in the work to support which is the mission of the paper. In asmuch as several hundred sample copies will be sent out this week we ask whether these things ought so to be. Is not the church paper that has done so much and is doing so much for the whole Pacific coast worthy a more widespread consideration? We believe that the paper should be regarded as vital to our Congregationalism as is our home missionary work, or our foreign work, or that of the Church Building Society. The paper works and upbuilds in every field, home and foreign. There is no interest which it does not aid, and none which would not be damaged by its downfall. More of our people should take it and read it, and thus send it along on its mission for good, or they ought to give to it just as they give to home missions and foreign missions, church building and Sunday-school work. We are not going out asking for donations as our other denominational interests are, but we do ask for subscriptions, and feel that we give to all value received.

"I WOULD LIKE TO REMEMBER."

W. N. Burr.

In the midst of all the systems and shades of religious thought that are presented to us in this day, I feel that I want to do my work and live my life along a line somewhat like this:

1. I would like to remember that I am in this world now, and that my life and work has to do with present-day problems.

2. I would like to remember that Jesus Christ came into this world to save it, and that the saving work that is done in my generation as in any other, is the opening of human hearts to him, that his spirit, his law of love, may be pervasive in human affairs.

3. I would like to remember that I am not called upon to save the world or any part of it, but that I am commissioned to serve him, who himself hath power to take away the sin of the world.

4. When dark days come I want to gather all my strength to meet their demands from their master. I do not want to stand in my generation as a weak complainer, nor as that smiling stone, the stoic, but as a

man of today, strengthened through faith in my master, the Savior sent from God.

A man of today in love with Jesus, the Christ, making it my business to do whatever he would like to have me do. A man of today, in love with the day's work, and trying to do my part of it, not from the lofty heights of the mystic, nor the low level of the complainer, nor the narrowed outlook of the religious hobbyist, but just one man of today trying to work my Master's ideals as revealed in his teachings into the work I do in the place in which I find myself. Doing my best, after having first committed myself and my will to my master, lest I make the great mistake of trying to do my best according to my own wisdom, my own selfish will.

Most of us have our days of depression, the sun-clouded experience haunting us in some way. Too many of us either wear ourselves out trying to overcome the evil by our own unaided efforts, or we smile the stoic's smile and drag along. The helper stands beside us, and the only true life is that which is submitted to him. Let us sometimes recall Matthew Arnold's sonnet:

"'Twas August, and the fierce sun overhead
Smote on the squalid streets of Bethnal Green,
And the pale weaver through his window seen
In Spitalfields looked thrice dispirited.
I met a preacher there I knew and said:
'Ill and overworked, how fare you in this scene?'
'Bravely!' said he, 'for I of late have been
Much cheered by thoughts of Christ, the living bread.'

O, human soul! as long as thou canst so
Set up a mark of everlasting light
Above the howling senses ebb and flow
To cheer thee and to right thee if thou roam,
Not with lost toil thou laborest through the night:
Thou mak'st the heaven thou hop'st indeed thine own!"

Corona, California.

HOW TO REACH AND HOLD THE BOYS.

By Rev. A. A. Kidder.

[A paper read at the General Association of Southern California, at Pasadena, Sept. 25-28.]

The topic assigned me deals with a subject that is coming to be recognized as of foremost importance. It is noticeable that the Y. M. C. A. throughout the country is becoming terribly in earnest in its work for boys. The General Secretary of our Christian Endeavor Societies in his able address this afternoon upon the relation of the Society to the Church, you will remember used most of his thunder in talking about the necessity of work among the boys.

Boys are like molten steel, hard to handle, must be dealt with quickly, but are full of latent potency.

What I have to say will be drawn largely from experience in work with boys. More than ten years ago while pastor of a New England church, it was impressed upon me that I should study theology less and boyology more, and in my attempt to essemble the facts and generalize upon them, I became profoundly convinced that we ministers were wasting precious time and much energy gathering up the debris of human wrecks and wasted opportunities when the newly framed buildings of young lives needed staying and forming that later they might stand as buildings of God, not shaken by the winds or riven by the floods.

In common with all students of boys, I found the boy a mystery and myself prejudiced against him; that is, I was skeptical as to the spiritual results. I began reading books, by students of boys, but in trying to work their plans and theories, I found great difficulty until I set about to get acquainted with the boys of my parish.

Let me say right here that in my estimation, the first step to take in reaching the boys is to get thoroughly acquainted with them.

Of course I knew my boys, the homes they lived in, the classes where they could be found in Sunday-school and the pews that they sat in if they were fortunate enough to have parents that brought them to church, but I did not know them only as Johnny or Willie or Freddie. Now, on the other hand, it was also true that the boys only knew me as the plain faced man they called their minister. It was after I began to study boys and not books about boys, that the boys and I began to get acquainted and have some interests in common. Upon nearing acquaintance I found that boys had hungry minds and hungry hearts as well as hungry stomachs. It was with this hungry creature ever before me that I began laying my plans, preparing talks and events to captivate them. The light I received from this study began gathering rays from the memories of my own boyhood. For as I contemplated it, "What was it after all, as a boy, that mother did that most interested me—not her homilies as much as her hominy; not her piety as much as her pies; that mother loved me I had seen demonstrated by her care, by the good things she prepared for me to eat." So I learned that it was not platitudes, but demonstration that counted with boys. Then to demonstrate that I really cared for boys, I must do something more than stand in the pulpit Sundays, and tell them how much I thought of them.

I began planning walks and rides and picnics; yes, and sports, with now and then a service for boys at which I gave an illustrated talk, allowing adults to come in and look on if they choose. In some quarters this was looked upon as an innovation, and I began to be looked upon as a kindergarten preacher, and sketches of my illustrated talks were given every week in some of these papers. I am glad to say that God used the means to the edification of a large number of boys who are now grown to manhood in that community and are pillars of the church.

I would say first of all then get intimately acquainted with your boys and lay your plans to reach them; pray to God to help you to reach them, and consider it your greatest work to reach them and you will be successful. Mark this, that the boy whose heart you enter will take you with him through his life, so that it is very important that you represent to him the Divine Life of the man of Gallilee, who taught the child. Do not meddle with the delusive idea that boys are naturally averse to religion, or that boys are too careless to be pious. We must remember that boys' minds are very active, and for this reason we must provide an extra allowance of food for them. I believe in boys' clubs, gymnasiums and institutes in the church, and as boys themselves are great organizers, if they are allowed to do the work under right guidance, they may be made means of

grace, and in them all the true religious life may be fostered.

One thing I would be sure to do as a pastor, no matter how many efficient helpers I might have, I would get into the heart of each boy myself. If necessary, I would be out with the camera taking snaps, or on the ball-ground making bases just as often as I could, and I would even lay aside some larger functions with mature people in order that I might add a cubic to some boy's stature. For the boys of to-day, ten years hence will need to be tall and strong to bear the great burdens that are sure to come. I believe there ought to be something doing every week for the boys of our churches. Consecrated invention is needed to supplement the gift of prayer. Let the boys learn to expect something and never disappoint them and they will soon become as interested in the church as they are in the trout stream. When that comes to pass, it can be truly said that the church is holding the boys. As to the matter of preaching so as to hold boys, let me say that if the sermon is miles deep and has no spirit or point, the boys will see its folly first of all our hearers, and a sermon devoid of ideas and spiritual unction, might as well be preached to frogs as to boys.

THE DUTY OF THE CHURCH TO THE SUNDAY-SCHOOL.

REV. ALBERT W. PALMER.

(An address given at the Nineteenth Annual Meeting of the General Congregational Association of Southern California, by Rev. Albert W. Palmer, of Redlands.)

To the live church, anxious to serve the community in which it lives, inspired with a sane and constant spirit of evangelism, and characterized by missionary zeal, the Sunday-school presents itself as a responsibility and an opportunity:

1. First of all the Sunday-school is a responsibility. It is a responsibility laid on the church by the state. In other countries religious instruction is given in the state schools; in the United States that department of education is practically handed over to the church. A man may say he does not believe in the institutional church as the dominant type of church. He may say that in exceptional and unusual conditions, as on the foreign field or in the slums of a great city, we do indeed need the institutional church, but that the average church should be rather inspirational than institutional; that it should stimulate and inspire other organizations or its individual members to do certain things rather than do them itself. I do not wish to discuss this principle. There is room for considerable discussion about it. I simply use it to emphasize this point: that, however much you may eliminate all other institutional features, you have one great institutional element left which you cannot eliminate—and that is the Sunday-school. If the church does not provide for the religious education of children no one else will. Upon the church has been laid this task of religious education. The church must do this work as efficiently as the state is doing its share of the task in secular education.

2. But the Sunday-school is not a mere burden laid upon us by the state; it is also a great opportunity, and in three ways:

(1) Through the Sunday-school the church is privileged to surround the child with a religious environment from its earliest years. It is an opportunity to lay foundations without which it would be next to impossible to rear a superstructure of Christian manhood and womanhood.

(2) Through the Sunday-school the church is privileged to bring all its best influences to bear on the boy or girl just emerging into manhood or womanhood. This period of adolescence is a period of unrest, questioning and doubt, but it is also an age of faith and idealism. It is the time for the church, through a wise and efficient Sunday-school, to meet the doubt, strengthen the faith, and consecrate the idealism to Christian service.

(3) The Sunday-school is an opportunity to reach the unchurched. Men and women who would never come to your church are yet willing to send their children to your Sunday-school. Here is a great open door placed before the church to go out into the highways and hedges and compel them to come in.

How are the Sunday-schools meeting this responsibility and this three-fold opportunity? How does the religious education of the Sunday-school compare with the secular education given by the state? How thoroughly are our Sunday-schools following up their opportunities for Christian nurture and evangelism?

Before we try to answer these questions let us remember that there are two kinds of criticism, constructive and destructive. We need more constructive criticism of our Sunday-schools. We are inclined to be too self-satisfied with them. If we do not have kindly, honest vital constructive criticism of them now, we may have to face unkindly destructive criticism of them ten years from now. In the criticisms which I make I want to be kindly and I want to be constructive. I am a Sunday-school superintendent myself and I shall say nothing which I would not apply to my own school.

Let us begin with a word of appreciation for the Sunday-School as it is, and especially of the present day Sunday-school teacher. I do not want to work with a more loyal, consecrated, intelligent group of men and women than our teaching force in Redlands. With its imperfections and handicaps there is going into the Sunday-school to-day a spirit of devotion and self-sacrafice and consecration that is truly heroic. One is reminded of Thomas Carlyle's playful but tender tribute to the British soldier of the war--aye, but without fear of defeat!"

With this word of appreciation let us pass to two fundamental criticisms of the Sunday-school as it exists today.

1. The first one is this: that the Chuach is failing to provide through its Sunday-schools a religious education worthy to rank with the education in secular things provided in the public schools. In other words, our Sunday-schools are weak on their intellectual side. Children who have spent years in the Sunday-school often do not have any adequate knowledge of the contents of the various books of the Bible, little clear idea of the development of Hebrew history, no real acquaintance with the geography and topography of Palestine, and absolutely no conception of the history and development of the Christian church since New Testament days.

The boy who graduates from high school knows a good deal about some one of Shakespeare's plays, but he has never studied a book of the Bible in the same intensive fashion; he knows more about the geography of Scotland than he does of Palestine; the

history of the British rule in India he has studied thoroughly but never the history of the Christian church!

In the school he has been trained to use reference books of many kinds. In Sunday-school his sole and only book is often a paper covered quarterly which usually has the Scripture lesson printed in it so that he may go through Sunday-school without ever looking inside a Bible.

Does it not seem reasonable to say that the religious education which the church gives ought to be on a par in quality and methods with the education given in the public schools? And, if it is not, ought we to be surprised that the church and Sunday-school do not always command the respect and enthusiasm of boys and girls? I showed a high school boy in my study last winter a copy of Moulten's "Modern Reader's Bible". I said: "How wonld you like to take one of the Gospels in a little volume like this and make an intensive study of it as you are doing with the 'Merchant of Venice' at school?" His eyes glistened. "That would be great", he said, "I think the fellows would like it a lot better than the quarterlies." So much for the criticism on the Sunday-school—that it is not adequately doing the work of religious education, not meeting the responsibility laid upon it by the state.

2. The second criticism on the Sunday-school is that it is not living up to its opportunities as an evangelizing agency in that it fails to hold its young people at the critical and spiritually sensitive period of adolescence. I have no word of criticism for the way in which the Sunday-school meets the religious needs of little children. The primary department is usually the best and most efficient department in the Sunday-schools. In its motion songs, its marches, its lesson cards, its birth-day offerings, the primary department can rank with the public schools in its appeal to little children. But the weak point in the Sunday-school is at the period of adolescence, the mysterious time between the ages of twelve and twenty when the human soul begins to find itself and adjust itself with the varied universe around it. This is a period we all remember, a period of the darkest doubts and highest ideals side by side, a period of stress an dstrain religideals side by side, a period of stress and strain religmade which may send a boy or girl out to a life of self-sacrificing service for humanity, or may turn the same boy or girl to a life of indifference, selfishness and sin. It is a time, moreover, when boys and girls cease to be children and become, in ambition at least, young men and women; and about this latter point they are exceedingly sensitive.

Now this period, though most delicate and hard to handle, is also the most sensitive in all one's life to religious inspiration and ideals. Now is the Sunday-school's golden opportunity to fulfill its ministry and do the work of an evangelist. The seed sown in the primary department is now to be reaped. These young people are now to be led easily and naturally into the church, their enthusiasm aroused for the work of extending the Kingdom of God, and their new found personal religious life butressed by careful and appropriate teaching. It is now a critical period of life, requiring special care, a helpful environment, and the highest and best incentives.

The significance and importance of this adolescent period are recognized in our public school system by the transition from the grammar school to the high school. The high school represents a distinct change in methods and aims of education from the grammar school. The high school exactly fits the needs of adolescents, and for that reason, commands their unbounded enthusiasm and respect. It meets the need of adolescence in the following ways:

(1) It separates adolescents from younger children.

(2) It allows them certain liberties in the election of their courses of study.

(3) It appeals to them as young men and women, not as children.

(4) It allows, in certain courses, free play for that thirst for abstractions, for working out general formulas with which to solve all the problems of life which is so characteristic of boys and girls of this age.

(5) By means of athletics and debates it develops a certain valuable quality of loyalty to the school and thus inculcates the spirit of self-sacrifice for the sake of a common ideal.

Now this is the tragedy of the Sunday-school: that it breaks down at this precise period which is so important in the religious life, and which is so well met by the public school system. The Sunday-school does hardly any of these things which the high school does. Instead of making a separate department for boys and girls of the high school age it continues to put them all in together with the grammar grades. Instead of introducing new methods and taking up new subjects it holds them down to the same old routine of lessons which they have followed for the last eight or ten years, simply giving them a quarterly with fewer pictures in it and longer words. All through the Grammar school the boy has looked forward to the magic day when he shall graduate into the high school, study new subjects, pass as it were into another world. But once graduated from the primary department, our average Sunday-school is an endless, dreary treadmill. All must forever study the same lessons, there is nothing to look forward to, no strange new subjects to be studied by and by, no chance for honorable graduation, no possibility, indeed, of getting out except by dropping out, and dodging the superintendent on the street until he forgets you!

The result is that our Sunday-schools do not hold the boys and girls of from fourteen to eighteen. These boys and girls drop out of the Sunday-school saying that they "are tired of the same old thing all the time" or they are "too old to go to Sunday-school any more." And then they go out into life to work out their religious problems without the sympathetic aid and instruction which ought to have come to them through the Sunday-school, or they go away to college to meet a new Biblical criticism and a new evolutionary philosophy as something strange and terrible when they ought to have been gradually introduced to these things during their adolescent years in the Sunday-school.

What is the duty of the modern live missionary church to its Sunday-school? I think the first duty is to realize the gravity of the situation, the seriousness of these criticisms the need of a devotion of time, ability and money to our Sunday-schools in order that they may provide real religious education and that they may do the work of evangelization they are capable of doing.

Once aroused to the gravity of the situation, how the church shall proceed to the making of its Sunday-school what it ought to be is, as Kipling says, another

story, and a story for which I have not the time this morning if, indeed I had the wisdom. Yes I would like to suggest, in closing, that our Sunday-school advance lies along four parallel lines—that the church has a four-fold duty:

1. We need a better training for teachers. Every church should, through its pastor or some capable laymen, provide a teacher training course in the Bible and the simpler principles of pedagogy. Every church should have a teacher's reference library containing Hasting's Bible Dictionary, and a selection of helpful books on the Bible and on teaching. Our Sunday-school has a great source of power in that its teachers serve without pay and for the highest motives. There is another source of power in the smallness of the classes and the close personal touch between pupil and teacher. If, in addition to these two things, we can help the teacher; if we can bring it to pass that every teacher has had a thorough, systematic course in the Bible, with view to teaching it, a new day will have dawned in the history of the Sunday-school. Such a teacher will have confidence in herself and will command the respect of the pupils. Surely such an ideal is not visionary or impracticable.

2. We need a better organization of the Sunday school. We need at least four departments in the school proper, and aside from the Cradle Roll and Home Department:

(1) A primary department which is already well in hand.

(2) A junior Department, corresponding to the Bible should be made the direct object in view.

(3) A Senior Department corresponding to the high school, where there should be a possibility of election of courses and opportunities given for:

(a) The intensive study of Bible books in the same fashion as Shakespeare's plays are studied.

(b) The study of church history since New Testament times.

(c) The study of Christ's teachings in relation to both individual and social problems.

(d) The study of modern missionary work; city, home and foreign.

(4) A Graduate Department which would be the logical outcome of the other three. This would be composed of adults, studying elective courses, and a normal class preparing to teach.

3. We need a better Sunday-school. When a new church or Sunday-school is being built the church has laid upon it the duty of providing the best place possible for the work of teaching. There should be separate rooms for each department and separate rooms for the classes—especially the older classes. A class of boys or girls of high school age often grows in power by being organized as a club, and the possession of a separate class room, which can be decorated and ornamented with pictures, and be regarded as a class headquarters and a rallying point, is a great help. Where the Sunday-school room is already built and many class rooms are out of the question the same end may still, in some measure at least, be obtained by the use of curtains and screens. We have found the use of screens very helpful in Redlands, the boys in one of the older classes making the screens themselves.

4. The Sunday-school needs more money. Many a church spends $1,000 a year on its choir and only $200 on its Sunday-school and sees no incongruity in the proportion! Not that less money should be spent on music but that at least an equal amount ought to be invested in the religious education of our children. In a large church this money may go toward the support of an assistant pastor who shall devote his energies largely to the teaching function of the ministry. In smaller churches the money may be expended in providing good reference books for the Teachers' Reference Library and in bringing to the church each year some good Bible student for a course of expository lectures on some book or group of books in the Bible.

In any church this amount given to the Sunday-school should be large enough that the contributions of the pupils need not all go to school expenses but so that at least fifty per cent of them may go to benevolent and missionary objects. In Redlands the church allows us sufficient money to permit the Sunday-school to give fifty per cent of its contributions away. The object to which the school gives each month is kept posted on a blackboard especially reserved for that purpose, and the nature of the work explained by some member of the school. Thus, since last February, our Sunday-school has contributed to and learned something about the A. B. C. F. M., the A. M. A., the C. H. M. S., the C. S. S. & P. S., and the C. B. S. Last month we gave to Bethlehem Institutional Church. Thus the church, through its generosity to the Sunday-school, is permitting the school to train its children in Christian benevolence. Surely the church could not invest money to better advantage than in equipping its Sunday-school for effective work, providing its teachers with separate classrooms, maps, blackboards and a reference library, and enabling the Sunday-school to train its members in systematic and discriminating giving to our denominational and worthy missionary enterprises.

A CLOSER FELLOWSHIP OF OUR CHURCHES

BY REV. J. H. MALLOWS.

[Given at the meeting of the Southern California Association at Pasadena, Sept. 27th.]

The supposed strength and glory of our denomination consist in the absolute sovereignty of the local church and fellowship of sister churches sustained by common ideals and purposes.

The strength of the first is unquestioned, the fact is undisputed. There is no fear of its glory being dimmed. Its independence is as firmly established as the foundation of our Republic; and its perpetuity assured as certainly as the continued growth of the city of the angels.

No pope, priest or presbyter will ever arise to dispossess us of this precious heritage.

Of the second we are not so sure. The note of positiveness is somewhat lacking. There is ground for some measure of uneasiness. The theory furnishes us with a thrill of satisfaction and a glow of pride. But the condition casts a shadow dark and ominous. If the bond of fellowship is weak or fails to be realized there we have only a rope of sand. A mass of units unorganized, a family without order and means of communication. The mother a stranger to the daughter and first cousins off speaking terms. Strong churches running themselves in their prosperity; weak churches declining in their isolation, and no gladdening word or helping hand coming over the widening chasm.

Doubtless there is a need of closer fellowship. Let

our boast become our possession. It is ours to demonstrate that the ties of sympathy and love are stronger than any external ecclesiastical union. The heart strings are stouter than any yoke thrust upon us by historical episcopacy or church tradition. Congregationalism is more than independency. It stands for wider interests. Its horizon is set farther back. It isn't a church; it is a mass of churches vitally connected. It is the aggregate of local bodies bound by invisible, but potent ties. It ought to produce groups of families the happiest in the land, having no yoke but what is self-assumed, and no relationship but what is mutual and voluntary. Its fellowship ought to be hearty, constant and delightful. No lovers ought to meet and exchange tokens of affection with more pleasure and ardency than our churches in their conventions and associations. They should look forward to these with intense longing and witness their close with exceeding regret. The hour of separation producing a feeling akin to that occasioned by the leave-taking of David and Jonathan. If fellowship has any meaning, any helpfulness, any comfort of love, Congregationalists ought to know it.

We need fellowship, closer fellowship. In it is sympathy, companionship, inspiration and means for the renewal of faith and hope and love. The brother who toils in difficult fields and labors in sunless places needs the warmth and glow of the family hearth-stone. To work alone is wearisome, but to labor in the consciousness that others are in the adjoining field and that at the setting of the sun all will meet and review the labors of the day is full of cheer and inspires one to do his best. A closer fellowship means a more intimate acquaintance with one another. If our team, "The sovereignty of the local church and the fellowship of the churches" had kept up neck and neck in the pace of life there would be no occasion to deplore the fact that we are largely strangers to each other. But the second horse has balked, or moved forward spasmodically and occasionally even been very active with the rear members of his body.

It is discouraging to think that many a minister of our association cannot call a brother by name, though they have worked in the same territory for months. A state of affairs inconceivable in such bodies as the Methodist church. A brother only begins to feel at home among us when he finds himself known by name and identified by the brethren as one of their number. To have a minister, specially of a larger church, slap him on the shoulder and say, "Hello, Bailey (never Mr.), how goes the work at Hampton?" will act like ginger and nerve him up for weeks to come.

A closer fellowship imparts a wider knowledge of our brother's work and creates a deeper sympathy with him. Are we not big enough to bear another's burdens? Is there not room on our broad shoulders for part of the load which is breaking down a weaker back? If he knows we know and understand he will return with fresh courage and renewed hope. At present ignorance of one another, of churches, their peculiar and local difficulties is a large asset to our discredit. In the city of Los Angeles many of our members are unaware of the very existence, say nothing of the location, needs and trials of some of their sister churches. How can there be fellowship between such unknown and unrecognized relatives. It is a serious fact that a large percentage of our people are left untouched by the influence of our annual and semi-annual conferences. Those who need them most are unable or unwilling to attend them. These large, helpful gatherings come and go, leaving hundreds of our members in utter ignorance of the fact that they have ever been held.

Brethren, we do not know each other; our isolation is painful. Shall we continue living as strangers? Shall we go on plowing our furrow? or shall we get down to business in our efforts for a warmer, broader and closer fellowship?

Rejoicing in the present means of bringing our scattered flocks together and gratified with the partial success these means have achieved, the question is, "What more can be done to dissipate the ignorance, strangeness and aloofness of our churches in their mutual relations and to weld them into a living, loving and happy union. Permit a suggestion or two:

1. Try a general exchange of pulpits on a given Sunday at least once a year, and where locally convenient give the church an opportunity to hear two visiting pastors on that day, one in the morning, another in the evening.

2. Might we not make a wider use of our mid-week service? Is it not possible and feasible for two or more contiguous churches to combine their prayer meetings occasionally? (Plymouth and Francis Murphy's prayer-meeting.) Where this is practicable, delegate half a dozen persons to visit a neighboring church and report to their own a week later. Such an interchange would serve to create and develop a mutual interest, which at present may be lacking. Plymouth of Los Angeles ventured on a plan of inviting each Congregational city pastor in turn to give an address at its mid-week service. He was asked to give information concerning the location, peculiar features, number of organizations, the discouragements and encouragements of his church. After the meeting the members and friends present were introduced to him. Slight refreshments were served and a very profitable and enjoyable evening was spent.

3. To reach and interest a wider circle each church might periodically invite the ministers and perhaps the church officers of the vicinity to an inexpensive supper, which may be followed by toasts. This would afford at home an opportunity to bring the man who is generally found on the outer edge to the center. He who never can be induced to attend a prayer-meeting or a gathering for strictly religious fellowship will accept an invitation to dine. And we all know the magical effect produced by the gastronomical process. Eating and drinking together dispels all strangeness and promotes that good feeling which is essential to a nearer intercourse.

If the churches would undertake some plans as these it seems to me there would soon be cultivated a wider knowledge, a deeper sympathy, and therefore a closer fellowship.

Book Reviews.

"Daybreak In the Dark Continent." By Wilson S. Naylor. This is a mission study book, issued as one of a series in the Forward Mission Study Course for young people. The author has not only had considerable study of African mission problems, but had the privilege once of a missionary tour in that land in company with Bishop Hartzell. The volume is admir-

ably adapted as a text-book, having questions at the end of each chapter, also references to assist in the preparation of papers or talks. [Young People's Missionary Movement, 156 Fifth Avenue, New York.]

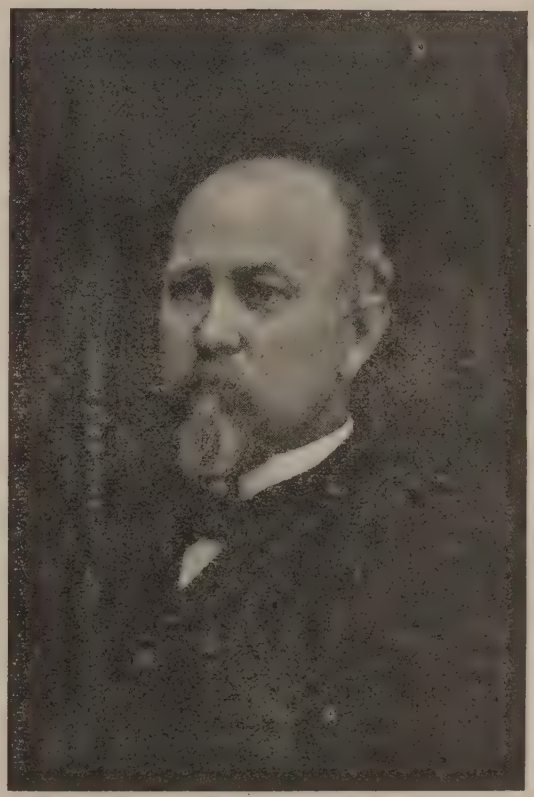
"The Moslem Doctrine of God." By Samuel M. Zwemer. The author aims in this volume to give a fair interpretation of Islam's idea of God, to this end he goes not only to the Koran, but also to the orthodox tradition. That there should be knowledge of the Moslem's idea of God is evident, for without it there will not be that thorough and effective Christian work among them that is demanded. The author says truly that no parliament of religions can reconcile the fundamental and deep-rooted differences between Christianity and Mohammedanism. "We must conquer or be vanquished." In its origin, history, present attitude and by the very first article of its brief creed Islam is anti-Christian. [American Tract Society, New York; pages 120; 50 cents.]

"The Redeemed Life After Death." By Charles Cuthbert Hall. Dr. Hall sets forth in this little book of fifty-eight pages thoughts which will be welcomed by many. He shows that the life of the redeemed hereafter is the continuance of an eternity that begins here in time. The life beyond, he believes, will be one of service and development. And he asks: "Have we not intimations in our best hours of the endless possibility of moral development; of qualities of the soul that shall never cease to grow more worthy of him who implanted them; of character fulfilling itself perpetually in line with a Divine ideal? Have we not suggestions, in those superb moments when the mind is at its best, of a larger intellectual development, a more comprehensive assimilation and use of knowledge, postponed for the present by imperious limitations of time? Have we not visions of service, flung briefly open, like rifts in an encompassing cloud, at times when our spirit is most thoroughly obedient to God; service the nature of which we cannot grasp because the vision is so brief, but the import of which we apprehend to be the doing of God's will as it is done in heaven?" [F. H. Revell Co., New York; 50 cents net.]

"The Christ of Today: What? Whence? Whither?" By G. Campbell Morgan. Dr. Morgan states that the Christian religion is pre-eminently the religion of a Person, and he considers in this volume of sixty-four pages that Person under the three headings, What, Whence and Whither? Christ is held up as the Revealer of the highest type of human life, the Redeemer of all types of human failure, as the Ruler over the most remarkable empire that man has ever seen, and as the Restorer of lost order wherever he is obeyed. On one of the concluding pages Dr. Morgan says: "The vision of Jesus is the prophecy of the coming victory. My hope for the future is not built on this philosophy or that theory, but on the Christ of today, who is the Christ of yesterday. My vision of the living Lord assures me that the revelation, though not received as yet, is the pattern of things which are to be realized throughout human society; that the redemption, though not yet fully appropriated, is the power through which these things are to be accomplished; that the rule, though not fully obeyed, is the process by which he will administer the power for the realization of the pattern; that the restoration, though not yet perfectly realized, is the glorious prophecy that the day must come when the anthem shall roll around the world, 'Babylon is fallen, is fallen, and the kingdom of the world is become the kingdom of our God and of his Christ.'" [F. H. Revell Co., New York; 50 cents net.]

REV. A .R. JOHNSON.

The angel of death has again entered the ranks of the workers of the Congregational Sunday School and Publishing Society and taken from us our beloved brother and fellow laborer, Rev. Augustus R. Johnson, Sunday-school missionary of Northern Idaho. Mr. Johnson was fifty-four years of age and had been in the society's service about seven years. He was ordained in 1887 and his early ministry was with the Evangelical Association, but at the time of the division in that body in Oregon he with Kantner Poling,



Bolinger Haines and perhaps others severed his connection with that denomination and united with our Congregational churches.

Mr. Johnson had pastorates in Blaine, Kalama and Newport in Washington before coming to the service of the C. S. S. and P. S., and in each of these churches he was successful in building up a considerable membership and in leaving the church in a good condition for his successor.

The Sunday School Society never had a more faithful and energetic worker than was Missionary Johnson in the organization of Sunday-schools or in keeping touch with and in caring for those previously organized. His going from us is a great loss to the work. Who shall fill his place?

He leaves a widow and one married daughter, Mrs. Bartholomew, both in the home in Spokane.

S. G.

Notes and Personals.

"Our Young People's Work" is the subject announced for discussion at the meeting of the ministers of San Francisco and vicinity next Monday morning, and is to be presented in a paper by Rev. H. A. Luckenbach of Richmond Church, San Francisco.

Rev. Oramel Gulick and wife, of Honolulu, are greatly enjoying this vacation among friends on the Pacific coast. They plan to sail on November 4th to resume their work among the Japanese in that city. Mr. Gulick's brother, Rev. J. H. Gulick, of Oberlin, Ohio, has come to the Pacific coast and will spend several months in Oakland with the thought of possibly making his home in that city.

The Sunday-school at Colma, just outside the southern boundary of San Francisco, has come to be a vigorous one. It was organized about four years ago by Rev. E. J. Singer under very discouraging circumstances, with eleven children as a nucleus. The school has not only increased in size but has been the means of great good to the children and young people of that neighborhood. They propose to have a church, and already have $400 on hand for this purpose and expect to increase this very soon to $500.

The annual meeting of the Congregational Ministers' Relief Society of California was held last week. The report showed that the funds of the society had been so used during the year as to bring comfort and joy into the homes and hearts of several persons to minister to whom in this way is the duty of our churches. Many of the churches are not making contributions to this society. It ought to command the attention of a large number. The Rev. Walter Frear of Oakland, is the secretary and treasurer.

A movement to promote a better knowledge and appreciation of the higher grades of sacred music in California and Stanford Universities gives promise of an uplift to the spiritual life of a considerable part of the student body in these great institutions, and eventually it is hoped its influence will be deeply felt in the churches on the Pacific coast. Prof. Wolle, of the University of California, has started a choral class, composed of about 300 students, for the rendering of the great oratorios. Last week one of our pastors attended the rehearsal of the Messiah by this class, and was greatly pleased and strongly hopeful of the good to come out of it. Likewise Prof. Gardener, the organist at Stanford, is seeking to promote the singing of the grand old hymns and tunes among the students of that institution, and to this end is arranging a series of rehearsals. With these old hymns and grand choruses ringing through the souls of the young people we may feel sure that there will be a quickening of the holier aspirations within them.

The Pacific went to press last week about the time that the union prayer meeting was being held in the First Congregational Church of San Francisco, and could not accordingly have any word concerning it. The meeting was well attended by people of all denominations and all felt that it was good to be there. Fervent prayers went up to God in behalf of the religious interests of our city. It is hoped that these meetings will mark the starting point of a work of grace that will be felt in thousands of homes and that out of it will come an increased consecration to Christ on the part of professing Christians and the bringing of many others to an acceptance of him as their Saviour. In him only is there any satisfying life. More perhaps than any other city on the coast San Francisco needs to be brought to a realization of this truth. As we go to press with the paper this week a meeting is being held in the Gentral Methodist Church, the Rev. Dr. George C. Adams leading.

Church News.

California.

San Francisco, Fourth.—Improvements on the church building to the amount of $250, are contemplated. A canvas for the necessary funds is being made and already $200 has been secured.

San Francisco, Plymouth.—The Christian Endeavor Society was addressed last Sunday evening by Rev. E. J. Singer on the work of the Sunday-school and Publishing Society and a generous offering was made for this work.

Palo Alto.—The new building has been found to be a decided help in the church work, and Dr. Baldwin is much cheered by the increased attendance since its erection, the morning congregation having doubled and the evening attendance having increased fourfold.

Niles.—The pastor, Rev. F. V. Jones, on last Sunday evening, concluded a short series of sermons on Zacchaeus, with encouraging results. On invitation a number remained at the close of the service, several of whom declared their purpose to confess Christ and unite with the church.

San Francisco, Bethlehem.—Rev. J. A. Hollars, who entered upon the pastorate of Bethlehem church in 1902, and who has, with great acceptance and marked success, ministered to the spiritual needs of that part of the city until the present time, closes his labors there this month.

San Francisco, Sunset.—Sunset Church contemplates the improvement of its building by the addition of a modest spire, thus marking it to the public eye as a house of worship, and thereby making it a more constant witness to the religion of Jesus Christ. This small church has a live Sunday-school numbering about seventy-five and doing a good and effective work for the children. It also has an effective helper in its Endeavor Society of less than a dozen active members. These have a real interest in the church, as is witnessed by the fact that through their personal labor and without expense to the church, the place of worship is kept clean and tidy. This society is also mindful of opportunities for outside helpfulness, some of its members taking flowers on two Sunday afternoons of each month to the U. S. Marine hospital to cheer the hearts of the sick. Mr. Norris, a student of the Pacific Theological Seminary, is acceptably supplying the pulpit, preaching Sunday evenings only. A choir has recently been formed to aid in these services.

Los Angeles, First.—On the 15th of October Rev. William Horace Day completed the fifth year with the First Church, Los Angeles. The first three years were in the relation of co-pastor with his father, Dr. War-

ren F. Day. By the request of Dr. Day, Mr. Day was made pastor, while he should be classed as pastor emeritus, but to continue in active work in pulpit and parish. The arrangement has worked admirably; meanwhile the son has been gradually taking more and more of the heavier burdens. During this joint pastorate almost 1,000 have been received, while during the nearly eleven years since Dr. Warren F. Day's coming, 1,664 have been received. The present membership is 1,524. On Sunday, October 15th, the church celebrated the fifth anniversary of Rev. William Horace Day's pastorate. The pulpit was finely decorated, special music both morning and evening, and appropriate sermons by the pastor marked the event. The church is well organized for work, and enlarging plans are laid for the immediate future, both in the way of service and contributions.

Claremont.—Claremont and Pomona College have been specially favored during the last three weeks in having a series of stirring missionary addresses. Mr. Wilder, of China; Mr. Bissell, of India, and Miss Wheeler, of Turkey, have each been present, beside Secretaries Barton and Smith, and Rev. Joseph Twichell. An address of special interest was that given by Miss Abbie P. Ferguson, the "Mary Lyon of South Africa," who has been for a generation the president of the Huguenot College and Seminary for Women in Cape Colony. The church changed its system of benevolence last year from the old-fashioned method of taking up a special offering for each of our six societies to the newer plan of having a regular offering on the first Sunday of each month irrespective of special appeals. This imperfect attempt at a systematic benevolence has resulted in more than doubling the annual offerings, with considerably less of effort in their collection. It is hoped that a more perfect trial of the system will yield still better results another year. The renewed interest in missions has resulted in the church's assuming the support of two helpers in China and a Bible woman in India, in addition to what it has previously attempted.

Oregon Letter

BY GEORGE H. HIMES.

The Lewis and Clark Exposition closed last night with a total of 2,545,919 admissions—a much larger number than had been generally anticipated. On May 29th last your correspondent ventured to predict that the admissions would reach 2,500,000, but was laughed at as a visionary enthusiast. The attendance last Saturday was 56,970. On opening day, June 1st, the attendance was 39,656; Fourth of July, 53,778; Labor Day, September 1st, 35,146; Japanese Day, September 5th, 34,400; W. C. T. U. Day, September 20th, 30,994; Portland Day, September 30th, 85,149. The attendance at Expositions for the past fifty years is as follows: Paris, 1855, 5,162,330; in 1867, 6,039,195; in 1889, 25,398,609; in 1900, 48,240,765; London, 1862, 2,211,103; Vienna, 1873, 6,740,500; Philadelphia, 1876, 9,789,392; Chicago, 1893, 27,539,521; San Francisco, 1894, 1,315,022; Atlanta, 1895, 779,560; Nashville, 1897, 1,779,074; Omaha, 1898, 2,613,508; Buffalo, 1901, 8,-120,048; St. Louis, 1904, 20,066,537; Portland—Lewis and Clark, 1905, 2,545,919. Considering the distance from the centers of population, as compared with every place where expositions have hitherto been held, with the exception of San Francisco, the showing of attendance is most remarkable. Furthermore emphasis is given to the fact that this was a Pacific Coast Exposition rather than a Portland Exposition. While Portland took the initiative, followed by the state, the Pacific coast states loyally stepped into line and rendered most efficient service by making excellent exhibits, and by sending many visitors. A strong national aspect has been given to this Exposition by the fact that a number of the most progressive of the Eastern states have been represented in it, notably Maine, Massachusetts, New York, Illinois and Missouri—each having buildings of their own; and by the further fact that the National Government had a series of elegant and impressive buildings, in which were housed in coherent form comprehensive and instructive exhibits illustrating most clearly every phase of national development, all being of great value to those having discernment enough to appreciate and improve their opportunity.

The first public act outlining the scope of a possible effort to celebrate the Lewis and Clark Exposition was in a series of resolutions offered by Mr. Lewis Berkeley Cox, a native of Virginia, at the annual meeting of the Oregon Historical Society on December 15, 1900. With this act, supplemented by public discussion, began the actual movement which has now been so successfully consummated. An enterprise of the kind must have most able financial management, and to Henry Winslow Corbett, a pioneer of 1851, now deceased, must be given the credit of making the first subscription to the fund cause of nearly half a million dollars, a subscription of $50,000, which compelled other capitalists to reluctantly fall in line at first, but very soon to become enthusiastic in the movement which has been carried out with such signal success. In the true sense Mr. Corbett justly deserves the appellation of "Father of the Exposition," because in addition to being the first and largest subscriber to the local fund he was the first president of the corporation, and as such outlined in large measure the plans which have since been followed.

The seed has now been sown, and the entire Pacific coast is destined to reap a rich harvest. A coast consciousness has been aroused as never before, and now the proper thing to do is to be diligent in making the very best of our opportunities.

Portland, October 16, 1905.

Christian Endeavor Service.

REV. HERBERT N. BEVIER.

October 29.

Topic:—The Foreign Mission Work of Our Denomination. Dan. ii: 31-45.

The stone that was cut out of the mountain without hands in Nebuchadnezzar's dream, if interpreted in the light of the advancing kingdom of God, takes on the characteristics of a composite. It has as many elements as the colossal image which it overturned. As the image was of gold, silver, brass, iron and clay, so the rolling stone of missions presents as many facets as there are denominational and other agencies at work sowing the seed and reaping the grain in the harvest field of the world.

Perhaps it is best if for the sake of family pride and self-respect each should view his own church's

work as gold and of the most importance, as in the foreground of the field, for such a view will insure interest and enthusiasm, faith and loyalty to the whole.

As was noted a month ago when the Home Missions work of our denominations was the subject. Christians are most devoted to the whole splendid cause of Foreign Missions when they flame and toil with a burning and hearty zeal for the work of their own particular church first.

In order to do this most effectively it is of the utmost importance that they become informed concerning this work. One cannot be ardent or active in any cause or any interest that one knows nothing about. On the other hand where can there be found an undertaking or an enterprise with elements of more fascinating power when understood than that of Foreign Missions? There is prose and there is poetry in it, history and romance, drama and tragedy. All the interests that are human are intertwined inseparably with this great cause. Do we wish to be stimulated to heroism. Where is there a discipline like a course of mission studies in what has been done and what is doing on the foreign field.

There is not a denomination whose foreign work does not possess this charm.

We may take up the study from many points of view. The purely evangelistic side of missions is interesting. The advance of the missionaries into new fields, among different races, their mastery of the language of these people, their approach; first the human touch, then the gospel message and finally the harvest. Then there is the healing side. Medical missions is a branch by itself. It is becoming of vaster interest with each passing year. What is more wonderful than the development of the dispensary and hospital practice of recent years in the foreign field. The Master's miracles are being wrought over again each busy day. Or again the sociological side of missions. The influence of the missionaries and mission homes upon the daily life of the people along domestic, industrial and other practical lines.

What a chapter of interest there lies in the tracing of the effect of our missionaries upon the governmental ideas and policies of foreign people, for instance upon such a people as the Japanese.

It is interesting to study the biographical side of the mission work of our denomination. There is no missionary life that does not contain events and incidents of much helpful power. The preacher at the meeting of the American Board at Seattle took such a life to point the sermon this year, and it is said to have made almost an unparalleled impression. Besides this there is the department of Bible translation, a fascinating subject and the great problem of the sinews of war. Where indeed is there a side or interest of the mighty propaganda that does not furnish food for thought and discipline? Such study will not only interest us in missions, but reflectively deepen our regard for our own church. Seeing and knowing what it is doing will cause us to respect it more and we will as a result take a deeper interest in it.

We should persistently pray for our own denominational work. A valuable aid to this is the denominational prayer book, or prayer calendar as in some churches. This gives definiteness and in a year also comprehensiveness to our praying. Remembering particular fields and particular workers on particular days saves us from generalities in our prayers while knowing that we shall have remembered all before the year closes gives us a grasp and thoroughness in it all.

Missionaries tell us that they are greatly encouraged and perceptably strengthened when they know their home friends are thus bearing them up before a throne of grace.

Then we should work for our denominational missions and give to them as we are prospered. This need not nor will it narrow our general interest in the work of other churches. Interest in one is interest in all. Taking care of our work is providing for the work of all.

"ARRESTED CHRISTIANITY."

A. D. WEAGE.

Dr. Dawson has been telling us some good, wholesome, searching truths since he came among us—truths that need to be everywhere trumpeted in listless ears of Christian men. His is a cultured mind, a clear and a level head, a big and a warm heart and a good combination.

He came to arouse us (and God knows there is need) to the appalling fact that the progress of Christianity has been arrested. It is interesting as well as enlightening and inspiring to hear this man of culture and high attainments tell us that Christianity has become "too respectable" and too formal, and to hear him hold up the Methodist revival under Wesley and the beginning of the Salvation Army under Booth as examples of the reviving of an impeded and stagnated Christianity.

And our great present pressing need, he tells us is—revival. There seems quite general agreement that there is indeed sore need. The need has been seen and sounded by Christian leaders for years. Talked of, written about, prophesied, longed for—it still has failed to come in any such general way as hoped. Why don't it come? Where is the hindrance? There can be but one place to look for it—the church, in the church. Many men's beliefs about revivals, old-fashioned and new, are in a sadly chaotic condition. There has been a good deal of superficial sentiment exploited about modern up-to-date revivals for modern times. 'Tis a subject needs sound sifting by some soul broad, pure, passionate.

But is it not true that for the past generation the church has been drifting from the very things that make true revival possible? Think, for example, of the general attitude of pulpit and churches toward the Bible teachings about sin and its punishment. Without going into details the church in general today deals with sin in a superficial, sentimental soft-handed way. The awful fact of sin is not treated so seriously and searchingly as it once was. Mighty conviction for sin is now a rare thing. From many a pulpit men are led to believe they are not great sinners and sin is not such a serious matter anyway. Where the possibility of revival without conviction for sin?

Again, the supernatural in Christianity has been criticized, cut off, trimmed and trimmed to conform to godless ideals, till in many a church and pulpit only a poor weak, stammering vestige is left. And how about a revival of religion without any supernaturalism, any prayer, any Holy Spirit in it?

Take again the matter of the future life. How seldom in these days is it brought to the thoughts of men? How largely has the church fallen in with worldly

tendencies, not thinking of the future, swamped and swallowed up in temporalities.

Christianity is not generally treated as that serious life and death matter it once was. Many a church is so anxious to entertain, to draw, to please, so fearful of offending that it well nigh forgets the serious and true nature of its work. But the true revival is a mightily serious and earnest temper—always.

If the Church of Christ wants revivals it must get back to the fundamental, the supernatural teachings of her supernatural Lord and stand hard by them.

Seattle, Wash.

CALIFORNIA SUNDAY LAW.

(From the California Christian Advocate.)

The address of Hon. Grove L. Johnson, which was circulated in pamphlet form at the session of the California Conference and at the session of the Southern California Conference, as a campaign document for a Sunday law in California, is decidedly interesting, coming as it does from a man who is not a member of any church. He goes on to say: "In the early days of the republic, in fact, in the early days of the country, Sunday was regarded as a day of religious rites and ceremonies. We have widely departed from that. Now Sunday is the day for festivities, when wine and wassail, dancing and free beer seem to be the signs of the doings of the day. We have wandered from the worship of that Divine Providence recognized in the early declarations of rights and constitutions of the land and have become mere worshippers of Mammon, of wealth and pleasure."

This is the world's idea of Sunday. Mr. Johnson claims that this Sabbath desecration weakens respect for law. He thinks the Sunday newspaper promotes this empty, superficial vanity by exploiting all the lowest and most beastly forms of coarse and groveling pleasure. The politicians as a class, he thinks, are a truckling lot of moral cowards. Parents are also to blame for neglecting the children's religious training. Mr. Johnson says: "I feel that just as soon as we stop this desecration of the Sabbath, just so soon as we get back to first principles and realize that the religion of man is of more account than his money, we will enter upon a new era—we will commence the eradication of these evils and we will increase the assets and greatly reduce the liabilities of these United States." He does not advocate any special creed, but points out the fact that a day of rest and religious meditation rests upon the deepest moral instincts of mankind. He maintains that one day in seven should be given to higher and better things than money getting. He thinks that sooner or later this over-commercial spirit will subside and that higher religious and moral ideas will take possession of the American people.

We have no doubt but many honest students of society feel as Mr. Johnson has here so frankly expressed his convictions. No one knows better than the lawyer the deep-seated causes which promote political depravity and social degeneracy. A united and sustained effort on the part of all the Christian people would result in the re-enactment of a civil Sabbath law in California. Dr. E. D. McCreary, presiding elder of the Sacramento District, made a special trip to Los Angeles to present the subject to the Southern California Conference. There is a new and more hopeful sentiment taking root in public opinion in favor of a Christian Sabbath. Recently, an ordinance in favor of Sunday golf-playing in New Jersey was defeated. It was a great mistake on the part of the State of California to repeal its Sunday law. That mistake is becoming more and more apparent as the years go by.

Can churches continue to exist after they have lost their distinctive tenets? asks The Independent, and answers, in effect, that it would seem to depend on what the tenets are. Mormonism, it seems, can cease either to believe in or practice polygamy and flourish on the basis of its other tenets. But if the absurdity of the Book of Mormon were once recognized, no astuteness of the Twelve would hold the church together. The problem can be studied nearer home among the Jews, of whom there are three-quarters of a million in New York City, which is probably more than there are in the whole German empire. Among these the Sabbath is so far going that it may be described as lost. Friday evening services are held, but they are sparsely attended. On Saturday business goes on almost everywhere as usual, and Jewish children, like their little Christian brothers, go to Sunday, not Sabbath-school, unless, perhaps, they follow the secularizing trend and treat Sunday as a day of recreation, though Saturday be not a day of worship. According to The Independent, which our own partial observation confirms, says the New York Churchman, the young Jews of New York are "growing up with scarce any distinctive religious training. They are still taught that they are Jews, but they mingle with Gentiles and see little difference." If circumcision is observed, it is more for racial sentiment, to please the old people, than with any thought of religious obligation. Already some deny its importance. It, too, is going. And if these go—it will be hard to see what sanctions of Judaism will be left, or wherein it will differ from a recognized form of Unitarianism. Persecution has kept the Jewish faith strong. It disintegrates under the sun of religious freedom. And what, continues The Independent, of the Christian churches? and answers, that their permanence and growth depend on faith in supernaturalism. The one or two denominations that deny it do not grow. If evangelical churches were to lose their faith in it, they, too, would disintegrate; they would merge into fraternal organizations for social and mutual benefit, from which the sanction of religion would be lost. "Faith in the world to come has been a tremendous power for fixing and steadying character; and the substitution of the ethics of one's brief life for the ethics of Being and Eternity might make a very serious change in human character and human history."

The Vaccine for the cure of tuberculosis, the discovery of which was recently announced at the International Congress in Paris by Professor von Behring, will be brought within the reach of the poorest people in every part of the world within a year. It is expected to be ready by next August. These anxious sufferers will hope that the cure will be genuine. Medical science has made wonderful progress within the last decade and we belong to that company of optimists who firmly believe that a cure for tuberculosis will be found. We hope Professor Von Behring is correct in his announcement that it has already been discovered.

The treaty made at Portsmouth between Japan and Russia has been duly signed by the Mikado and by the Czar. The official notification has been sent to President Roosevelt. The treaty now is an accomplished fact. The peace of the world is established. The new alliance between Great Britain and Japan is a source of much satisfaction. Japan is allright and will get along without Russia's kopeks.

Sunday-School Lesson

PLEASANT FIELDS OF HOLY WRIT

Save for my range
Among the pleasant hills of Holy Writ,
I might despair. —Tennyson.

Power through the Spirit.

Next to the ark the candlestick was the most costly, beautiful, and significant object in the temple. It was six feet tall, all of gold, symmetrical in proportion, and its estimated value very great. It was to look at a goodly sight like this that the angel aroused the prophet, who was stupefied by the splendid visions which had preceeded.

The next day Zechariah cried, "I have seen the golden candlestick restored, set up in its place, and all aflame!" What could that mean but that the work of rebuilding the temple, in spite of all hinderances, should ultimately succeed? We only light a lamp indoors; never in the open. The temple was therefore the logical inference from the condlestick.

The first incidental lesson of the vision is found in the injunction against despising the day of small things. That insignificant remnant amid the blackened walls of Zion was the most important company in the world; the work they were engaged in was the most important work of that age. The next lesson was that of trust. There was a mountain of difficulty in the way. Yes! But before their appointed leader that mountain would become a plain.

Key and Analysis.

I. The vision of the candlestick.
The appearance of the candlestick described.
II. Significance of the vision.
(1) Completion of the temple inerred from the appearance of the candlestick.
(2) Incidental lessons.
(a) Against despising the day of small things.
(b) Trust; mountain—plain.
(c) Omniscience; seven eyes.
III. Spiritual significance.
The Church the Lord's candlestick to-day.
Its value. Its unity.
Its reservoir and its supply.

Lesson Thoughts.

The prophets were men of like passions, like temptations, with their fellows, suffered like seasons of depression. They worked out a deliverence for themselves in meditation and communion with the Divine, which they afterwards made public property in their discourses.

His visions were kindled subjectively as the prophet thought and felt and grieved.

The visions first blessed the prophet and then made him a blessing as he related them.

Power does not inhere in things or conditions. Power is in men. God is still incarnate. Discovering the Divine within, evolving it, utilizing it, applying it—that is how the world is to be renovated.

Our Boys and Girls

JAKEY.

Jakey's appearance was certainly not prepossessing. The "Sister" mentally decided that he was the very dirtiest, most abandoned little ruffian her eye had ever alighted upon. His clothing, demoralized by street fights, hung in tatters, stiff and glazed with dirt. A pair of run-down shoes were tied on with a bit of string passed through one pair of eyelets, merely; hands and face were as sooty as a young chimney-sweep; while the stiff, matted hair suggested possibilities that made the Sister's flesh creep, though you would never have guessed it from the way she took his hand and led him down to supper.

Jakey's first really alarming experience came an hour later, when he found himself looking into an enormous white porcelain tub steaming with warm water, enough he was sure to drown a boy like him.

The Sister was saying cheerfully, "Now, Jakey, get out of these dirty clothes and jump right into the tub. It will be great fun, and you'll come out so white you won't know yourself."

Jakey had no fancy for filling a watery grave, and demurred vigorously. The deaconess began gently but deftly to assist him, and Jakey, with many a gasp and shiver, allowed himself to be submerged. But when the deaconess commenced a vigorous application of soap and water to the top of his cranium a howl ascended that made the welkin ring.

"Oh! O-o-w! Stop! I never had me head washed!" he wailed. But to his amazement this woman, instead of berating him with her tongue and letting him go, wheedled him with coaxing words and kept right on. Half an hour later a subdued little figure clean as soap and water could make him, and arrayed in a clean white gown, was tucked in a clean, white bed, and bidden to take the shortest cut to dreamland. The discarded garments were carefully conveyed to the furnace.

"Have you seen the new boy?" "Came last night." "Did you hear 'im howl when they was washin' him?"

The whispers went round the big dormitory next morning, as the boys scrambled into their clothes and made their toilets for breakfast. Jakey, fitting himself into the new garments, laid out for him, found himself the center of interest.

"Bet he's a fighter," said Johnny to Tony, and by way of experiment came a little nearer and hazarded a personal remark:

"Hello, Fatty."

Quick as thought, a blow was planted with scientific precision on the chest of the speaker. Tony retired respectfully, assured that the new boy could fight.

Not all the vigilance of the Sister could prevent occasional encounters between Jakey and the older residents. But he was seldom worsted in an encounter, and respect for him grew in the playground. In an emergency he had one unfailing resource by which to put to flight the armies of the aliens. It was to yell. These yells were totally uncalled for by any physical discomfort, and merely intended to bring his enemies to terms by the infliction of physical torture. They usually brought some of the leaconesses flying to the spot, certain that nothing but murder could justify such unearthly howls. Then Jakey was always ready with some fabrication to justify himself.

"He was a proddin' me in de back, he were"; or, "I wasn't doin' a thing to 'im, an' he comes up an' gives me a kick on de shins."

One evening the children were tucked in their beds and quiet reigned in the dormitories, when, without warning, one of Jakey's blood-curdling yells rent the air. A deaconess hurried in. "Now Jakey, what is the matter?" she asked reproachfully. Jakey was lying quiet and motionless.

"I didn't do that, Miss Wilson," he said mendaciously. "That was Jimmy Simpson. I ain't yelled for two days."

"Jakey, did you say your prayers tonight? Could you ask Jesus to take care of you, and then tell such awful stories?" asked the deaconess in despair.

"Well, anyway, I didn't yell at you; I yelled at the one that just went down stairs," protested Jakey.

"It isn't so much that he tells lies, sometimes," said the Sister one day despairingly; "but he simply has no conception of the truth. A lie and the truth are all one to him; he only considers which will best suit his purpose."

But slowly, week by week, Jakey is mending his ways. He does not yell now for days together, and is learning respect for authority. Sometimes, in a vague and glimmering way, he seems to distinguish between truth and falsehood.

If only he might never go back to the old life again Jakey might emerge from savagery and blossom into a little Christian gentleman. He has many lovable qualities; his faults are simply the limitation of his environment, the result of the street school without counter-balancing influence of strong and wise motherhood.—Isabelle Horton in "Deaconess Advocate."

CHRISTIAN SONG.

Rev. Francis M. Larkin, D.D.

Music is peculiarly a product of Christianity. Music there was, before the Christian era, but it was of a very meager character. The Greeks were naturally a music-loving people, but they knew practically nothing of harmony. They had a little melody, but most of it was in the minor key. The Romans had little more than a kind of recitative for their odes. The Hebrews far surpassed them both. They had their Psalms in worship, accompanied by the instrumental music of the harp, the flute, the cymball, timbrell, trumpet, and shawm, and we read of the instrument of ten strings.

When Christianity broke forth upon the world it was in a voice of exulting thanksgiving, to be fully expressed only in song. "Atheism never sings, unbelief has no hymnody; even a moribund religion is always mute. But faith sings, hope sings, love sings." Christianity has produced over 400,000 hymns in 200 languages. Did you ever see a lover that did not want to sing? If you ever do, pass him by; he's not genuine. Christianity is pre-eminently a religion of love. Faith, hope and love, but the greatest of these is love. From the night the angels sang over Bethlehem, music began to be developed, until Christianity found its expression in worship in "anthem, mass, and mighty oratorio, in the passionate wail of the Miserere, the exultant chords of the Jubilate, in the Glory in Excelsis, the Benedicte, the Magnificat, and the Te Deum." The repetition of these names only recalls to you the fact of the meagre use of music in the Protestant churches. Most of these great musical compositions mean nothing to us. They are simply names. Men are writing about the great religious movement in Wales, and telling us that song is one of its chief characteristics, as if that were something new. When was there ever a great religious movement by Christianity when it did not set the people to singing? If that revival were not characterized by its singing then it would be something new indeed. Paul and Silas sang praises to God in the Phillipian jail. The church of Rome was alarmed. when it learned that the German people were singing themselves into the Lutherian doctrine. The Wesleyan revival started the English people to singing as they had never sung before, and set a galaxy of poets to writing hymns..

The power of song, who can measure it!

On the night preceding one of Frederick the Great's decisive battles, there came thrilling through the air from one corner of the camp the solemn melody of Martin Luther's hymn, "Ein feste Burg ist unser Gott" ("A mighty fortress is our God"), which some of the King's old veterans, as pious as they were brave, were singing together in an extemporized service of devotion. As he listened, tears streamed down the face of the warrior monarch, voltarian and sceptic though he was, while he said to one of his generals, "That means victory on the morrow," and it did. Said Doctor Channing, "I am no musician and want a good ear, and yet I am conscious of a power in music which I want words to describe. It touches chords, reaches depths in the soul, which lie beyond all other influences, extends my consciousness, and has sometimes given me pleasure which I have found in nothing else. Nothing in my experience is more mysterious, more inexplicable. An instinct has always led me to transfer it to heaven, and I suspect the Christian under its power has often attained to a singular consciousness of his immortality. Facts of this nature make me feel what an infinite mystery our nature is, and how little our books of science reveal it to us."

This consciousness of immortality seems to have been what Handel felt when he was writing the "Hallelujah Chorus" of the Messiah, for he says, "I did seem to see the Heavens opened and the great God Himself." And not less so, the uncultured primitive preacher of the backwoods, who, having been given the deed to a valuable piece of land, after awhile returned it to the donor, saying that since it had come into his possession he had been miserable, as he was no longer able to sing as he had done for years his favorite hymn,

"No foot of land do I possess, no cottage in this wilderness,
A poor wayfaring man.
Awhile I dwell in tents below, and gladly wander to and fro
Till I my Canaan gain."

Happy the man who has such a conception of life that the singing of a Christian song outweighs the glittering gold.

MISSION FIELDS.

Rev. Jas. Whitaker, Ph. D.

Ethiopia is the darkest of all dark lands. She is perhaps the most neglected of all the continents of heathendom. We hear a great deal about India, China, and the isles of the sea, but how little about the work in Darkest Africa! Yet she was the first of the ancient empires to stretch out her hands unto God and once could number her Christians by the hundred and her churches, pastors and teachers by the score. Now her people sit in darkness and her inhabitants in the shadow of ignorance and superstition. Still the great cry is, "Come over and help us." To-day she is "stretching out her hand unto God" from the pillars of Hercules to the cape of storms, and when the church arouses herself to do for Africa what God intended, the prophecy of Isaiah will soon be fulfilled.

A Great Continent.

Dr. E. H. Richards describes its greatness thus: "It is so great that, should you place all India with all her millions, in Africa she would not cover the country south of the Zambesi. All of China, with all her millions, could easily be accomodated in Africa's west. All of Europe, with all her civilization, could be superimposed upon Africa's east. The Mikado's empire and other large inland areas could be placed over her northern borders. And then the whole of the United States might easily be set down within her interior, where even then they would rattle about like dice in a box against their broad encircling boundaries."

A Rich Continent.

Perhaps the richest in the world. She has the richest gold and diamond mines in the world. The people are proud of their Congo, with its channel nine hundred feet deep. Of their Nile, the longest and most historic river in the world. Of their Zambesi, with its greatest falls on the face of the earth. Of their high mountains covered with perpetual snow, the reservoirs of God kept in reserve for the benefit of future generations. Of their impenetrable forests and rich but uncultivated valleys. Africa is yet to be the dwelling place of millions upon millions of people.

Her Population.

It is to-day comparatively small, only about 150,000,000. An average of not more than twelve people to the square mile. Of the 150,000,000, not more than 1,200,000 are white people, the rest are black natives. As a whole, the native races are in a state of barbaric heathenism, except a very few places where the gospel has been preached and taught, and if Africa is to be saved, it must be saved through the gospel of Jesus Christ.

What Has Been Done.

David Livingstone may be called Africa's pioneer missionary. Livingstone did more for Africa than any other living man. He went as a missionary, but he will be better known to the world as an explorer, but in all his explorations he had only one object in view and that was the opening of the way for the Gospel. That he never lost sight of that end is manifest in his own words: "The end of the geographical feat is the beginning of the true enterprise." His object, like that of Moses, was to lead out God's oppressed people from under the slave yoke, and for Africa he gave his last penny, and his last drop of blood.

Robert Moffatt gave his life for the salvation of the Hottentots and won their most notorious chief Africaner for God and heaven. This man was a thief, a murderer, and when Dr. Moffat determined to go and preach the gospel to him he was warned that this savage monster would make a drum-skin of his hide and a drinking cup of his skull. Instead of that the Hottentot chief gave his heart to God and the remainder of his life to his cause.

William A. B. Johnson went to Sierra Leone in 1816 and when he arrived found a state of things terrible to behold. The poor dark-skinned natives were made slaves and subjected to cruel tortures by white men. His heart yearned for them and he began to preach Christ the great deliverer unto them. But so terrible had been their sufferings at the hands of white men that they did not care to receive a message from his lips, and heaven was a repulsive place if the white man was to be there. But Johnson continued to preach and labor for their good until he gathered hundreds unto the kingdom.

All over Africa the work goes forward and the kingdom of God comes nearer unto the people.

Melrose Tea.

Melrose's Afternoon Tea. Price, 75c. To be had only of S. M. Farnam. Box 75, Fruitvale.

THE LIL' BRACK SHEEP.

"Po' lil' sheep dat strayed away
Done los' in de win' an' de rain—
And de Shepherd he say, 'O hirelin',
Go fin' my sheep again.'
An' de hirelin' say, 'O Shepherd,
Dat sheep am brack an' bad.'
But de Shepherd he smile, like dat lil' brack sheep
Wuze de onliest lamb he had.

"An' he say, 'O hirelin', hasten,
For de win' an' de rain am col',
An' dat lil' brack sheep am lonesome
Out dere, so far f'um de fol'.'
But de hirelin' frown, 'O Shepherd,
Dat sheep am ol' an' grey!'
But the Shepherd he smile, like dat lil' brack sheep

Wuz fair as de break ob day.
"An' he say, 'O hirelin', hasten!
Lo! here's is de ninety an' nine;
But dere, way off f'um de sheepfol',
Is dat lil' brack sheep ob mine!'
An' de hirelin' frown: 'O Shepherd,
De res' ob de sheep am here!'
But the Shepherd he smile, like dat lil' brack sheep
He hol' it de mostes' dear.

"An' de Shepherd go out in de darkness,
Where de night was col' an' bleak,
An' dat lil' brack sheep he fin's it,
An' lays it agains' his cheek.
An' de hirelin' frown: 'O Shepherd,
Don't bring dat sheep to me!'
But the Shepherd he smile, an' he hol' it close,
An'— dat lil' brack sheep—wuz—me!"

It is nearly twenty years since the **Century** published its life of Lincoln by Nicolay and Hay, and now it is to take up Lincoln's career as a lawyer in a series of papers prepared by Frederick Trevor Hill, a member of the New York bar, with the assistance of Hon. Robert T. Lincoln.

The **Pilgrim** for October takes high rank among American family magazines. An article of timely interest by Fred E. Jackson tells how the nation's wheat crop is handled in the great elevators of the North and West. Mrs. Stella Reid Crothers, in a second illustrated article, tells of the work of America's foremost feminine editors.

It is surprising what a number of proverbs have Scriptural origin. More of these pithy sentences, which influence human character and conduct can be traced to the Bible than to any other source. Zechariah abounds in them.

Sumatra grows the largest flower in the world. It measures a yard and three inches across, and its cup will hold six quarts of water.

WHEN YOU COME TO **San Francisco,**
STOP AT THE **HOTEL GRAYSTONE**
IN BUSINESS CENTER **66 Geary St.,**
ALL MODERN CONVENIENCES NEW AND ELEGANTLY FURNISHED **EUROPEAN PLAN.**
RATES 75 Cents per day and up. Special rates by week or month
Take street car to Market and Geary Sts.
JAMES G. CHOWN, Proprietor.

Hot and Cold Baths. Excellent Table.
THE OCCIDENTAL HOTEL
American and European Plan
Montgomery St., Cor. Bush, San Francisco
GEO. WARREN HOOPER, Lessee.
Terms Moderate. Omnibus to Station and Boats.

Important Notice to Ladies

We plate every description of Metal work and goods with Gold, Silver, Nickel, Brass, Copper, Bronze, etc., in an elegant and durable manner, at the most reasonable prices.
Old work repaired, refinished and made equal to new. Tableware plated.
We call for and deliver work.

DENNISTON'S S. F. PLATING WORKS
Tel. Main 5931 743 Mission St., bet. 3d and 4th

F. L. TURPIN, Proprietor. Telephone MAIN 1535
ROYAL HOUSE
126 Ellis St.,
Near Y. M. C. A., San Francisco, Cal.
Between POWELL AND MASON STREETS.
Rooms to Let
BY THE
DAY, WEEK, or MONTH.
ELEVATOR AND OFFICE ON GROUND FLOOR.
New fire-proof brick building, metallic fire escapes front and rear. Every room new and furnished complete with spring beds and hair mattresses. First-class reading room and ladies parlor. All the daily papers. Rooms, per night, 35c. to $1.50; per week, $2 to $9; per month $8 to $30.
Ladies' Parlor.
All Market Street Cars run within one block of the House. Ellis Street pass Cars the door

"DOMESTIC" THE LIGHT RUNNING
The Sewing Machine
For Family Use.
NEWEST IN DESIGN PERFECT IN FIT
Send for Fashion Paper FREE to Any Address
J. W. EVANS, Coast Agent,
1021 Market St., near Sixth,
San Francisco.

REDLANDS
If you are thinking of making a home in California, can you find a better place in which to live than REDLANDS?—A city of rapid and permanent growth, fine scenery, excellent soil and abundant water, good climatic conditions and the very best society, churches, Y. M. C. A., public library and fine schools. No saloons. For further particulars, call upon or address
JOHN P. FISK,
First National Bank Blk. Redlands.